

# BACK TO PRABHUPĀDA

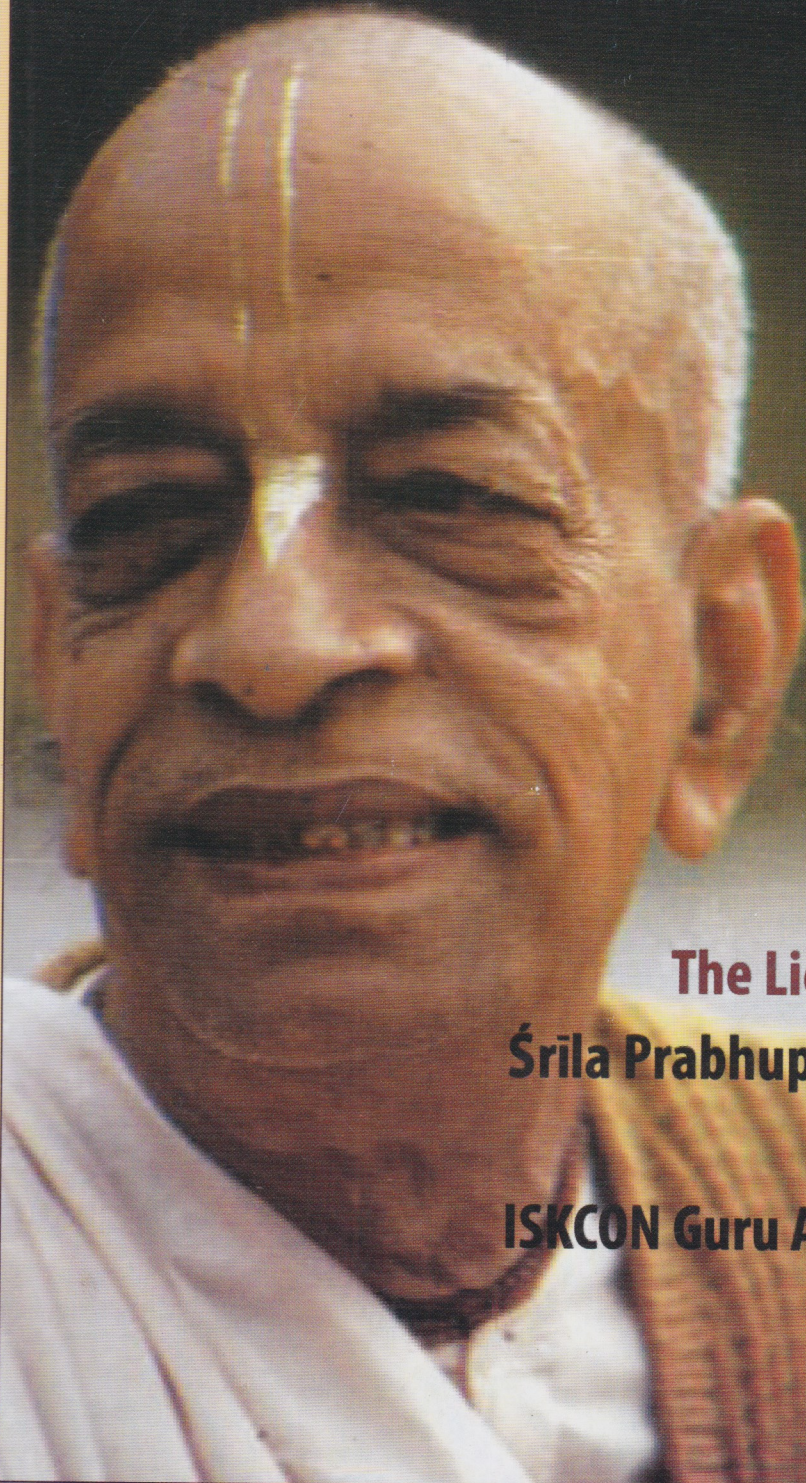
The magazine of the real Hare Kṛṣṇa movement

Issue 39, Spring 2013

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## Śrīla Prabhupāda: ISKCON's Ācārya



Also in this issue:

**The Lies About Śrīla Prabhupāda**

**Śrīla Prabhupāda Answers All Questions**

**Racial Attacks Continue**

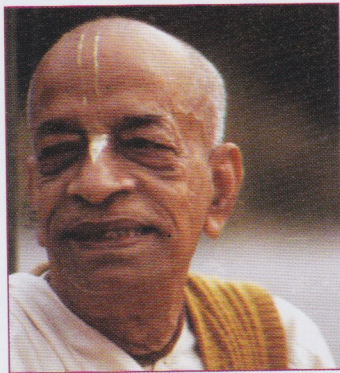
**ISKCON Guru Admits Huge IRM Influence**



ISKCON Revival Movement



# Śrīla Prabhupāda Answers All Questions



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### Published quarterly

Founded under the inspiration of **His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda**, Founder-Ācārya, International Society for Krishna Consciousness (ISKCON)

Editor: Krishnakant

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**W**elcome to Issue 39 of *Back To Prabhupāda* (BTP).

While speaking with a supporter of ISKCON's guru hoax, I made the following statement:

**"It is now evident that some of our top men are very much ambitious and there has been so many fall-downs."**

Of course, he immediately responded with the usual knee-jerk condemnations, calling me an *aparādhī* (offender), demon, etc., for what he saw was an attack on ISKCON's leadership. After he stopped sputtering and spewing forth his venom, I calmly informed him that what I stated was not a statement from myself. Rather, it was simply a verbatim quote from Śrīla Prabhupāda. Śrīla Prabhupāda had made the statement above in a letter to Bhagavān Dāsa, dated 27th January, 1975! Similarly, Śrīla Prabhupāda also stated:

**"I am training some of my experienced disciples how to manage after my departure. So if instead of taking the training, if in my lifetime you people say I am the Lord of all I survey, that is dangerous conspiracy."**

(Śrīla Prabhupāda Letter, 8/10/1974)

Yet, instead of simply taking training in how to **"manage"** as GBC commissioners, these men decided to become successors and thought they were the "Lord of all I survey", and this indeed did become a "dangerous conspiracy" to hijack the Society.

From these examples we are taught a very important lesson.

Śrīla Prabhupāda's unprecedented success in spreading Kṛṣṇa consciousness all over the world occurred in a very short span of time — just over 10 years. Yet, it is absolutely amazing how, in such a short space of time, Śrīla Prabhupāda encountered and dealt with all the different situations and deviations which we seem to be experiencing now, over 40 years on. It was as if Kṛṣṇa deliberately arranged everything in this way so as to enable Śrīla Prabhupāda's teachings and instructions to act as a guide for ISKCON, not just for when he was physically present, but for the entire lifetime of ISKCON.

Another prophetic example of this is highlighted on page 7 of this issue. There, we give an example of ISKCON's leadership utilizing different musical talents in the form of a pop band, orchestra and choir in the name of "spreading Kṛṣṇa consciousness". Śrīla Prabhupāda had faced devotees proposing the same schemes in the name of "preaching", even when he was physically present. And he answered as follows:

**"My opinion is that it is not necessary for us to utilize these different musical talents for spreading Kṛṣṇa consciousness. I would rather see people follow strictly the path of Lord Caitanya and His Sankirtana devotees. We are using mrdanga<sup>1</sup>, karatala<sup>2</sup>, that is enough. We are not musicians. We are Kṛṣṇa bhaktas. Therefore we do not stress so much importance**

**on these different musical talents. Sri Caitanya Mahaprabhu is God Himself. Had He thought it would have been better to spread Kṛṣṇa consciousness by another way He would have done so. [...] There is no need for us to try and add anything to this simple method. It will only be a distraction."**

(Śrīla Prabhupāda Letter, 28/12/1974)

<sup>1</sup> Drums. <sup>2</sup> Cymbals.

Śrīla Prabhupāda makes it clear that if God Himself, Lord Caitanya, thought there was a better way to spread Kṛṣṇa consciousness than the way He gave, then He would have used such a method. Yet, we still have those who think they know better than Lord Caitanya and Śrīla Prabhupāda!

Thus, Śrīla Prabhupāda truly can provide answers to questions which may arise. Therefore, we strongly urge all devotees to dive into the treasure-house of Śrīla Prabhupāda's transcendental nectarean instructions (though please make sure they have not been changed — please see page 4 of this issue for more information regarding this). Thus, there is no need to heed those who say we must seek out "successors" to Śrīla Prabhupāda by claiming that Śrīla Prabhupāda can no longer provide guidance and instruction.

Please feel free to write to me at the following email address:

irm@iskconirm.com.

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,  
**Krishnakant**

## IRM Mission Statement

**S**ince the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Krishna Consciousness (ISKCON), the great movement which he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* — see back page to order your free copy.





# Śrīla Prabhupāda's Position as ISKCON's Ācārya

As we document in virtually every BTP issue, the fact that Śrīla Prabhupāda is ISKCON's *dikṣā* (initiating) guru is so irrefutable that even those opposed to this fact are forced to admit it. Below we present an example of an ISKCON guru hoaxer who, while actually attempting to deny this fact, gets trapped by his own double-talk and rhetoric into admitting it! All quotes below in the shaded boxes are from a lecture given by ISKCON guru and GBC, HH Hridayānanda

ship are the same, for all members of ISKCON, then it is not possible for the relationship and the results to be *different*. Hence, if Śrīla Prabhupāda gives *dikṣā* and is the *dikṣā* guru for some members of ISKCON, then this must be the case for all members of ISKCON.

## No distinction - 1

"And as we know from Chapter 6 of *The Nectar of Devotion*, [...] Prabhupāda translating Rūpa Goswami says that the duty of a devotee is

himself admits that Śrīla Prabhupāda is still ISKCON's Founder-Ācārya. Clearly, if Śrīla Prabhupāda is ISKCON's *ācārya*, he is not ISKCON's "past *ācārya*". Thus, this statement from *The Nectar of Devotion* is not evidence that Śrīla Prabhupāda's position as Founder-Ācārya means he is not ISKCON's *dikṣā* guru.

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"So Prabhupāda is my personal *dikṣā*-guru. But I think you'd be very hard pressed to find a letter

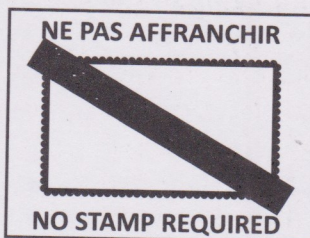
## Honouring senior devotees

"What you have to do is simply to observe the etiquette. For example, if you are a wife, you try to honour your husband. If you are a husband, you try to honour your wife. If you're children, you honour your parents. Parents try to take care of their children. One tries to respect those who have taught you Kṛṣṇa consciousness. If someone as Prabhupāda's representative has helped you, you honour those people."

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There are two aspects to this relationship; how Śrīla Prabhupāda relates to us, and how we relate to Śrīla Prabhupāda. HD confirms that both these aspects are identical for all members of ISKCON. Every member of ISKCON has exactly the same access and opportunity to have an intimate relationship with Śrīla Prabhupāda. And, in turn, every member of ISKCON will receive the same mercy and empowerment from Śrīla Prabhupāda. In this relationship, "the results are the same for everyone". Clearly, if the relationship is the same, and the results of this relation-

the banyan tree". In the next chapter, Śrīla Prabhupāda expands on the same 10 items, and the step above is explained as follows:

**"In the Skanda Purāṇa it is advised that a devotee follow the past ācāryas and saintly persons because by such following one can achieve the desired results, with no chance of lamenting or being baffled in his progress."**

(*The Nectar of Devotion*, Chapter 7)

So the reference to the "great ācāryas" refers specifically to past ācāryas. For ISKCON, Śrīla Prabhupāda is clearly its current ācārya and not a past ācārya, since HD

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(Śrīla Prabhupāda Letter, 4/8/1975)

Thus, the fact that Śrīla Prabhupāda is the Founder-Ācārya of ISKCON does not change the fact that he is also ISKCON's *dikṣā* guru. After all, HD admits that Śrīla Prabhupāda is his *dikṣā* guru while also being ISKCON's Founder-Ācārya. Therefore, Śrīla Prabhupāda's status as Founder-Ācārya does not prevent him from being the *dikṣā* guru for all ISKCON members.

To counterbalance his effusive declaration of everyone's identical relationship with Śrīla Prabhupāda, HD states that we should honour others who may have taught us Kṛṣṇa consciousness. However, this has always been the case from the day ISKCON was founded, since many disciples of Śrīla Prabhupāda never even met him, and may have been helped in their Kṛṣṇa consciousness by others. But this need to honour senior Godbrothers did not mean that Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru for all ISKCON members needed to change, nor does it need to change now.

## Conclusion

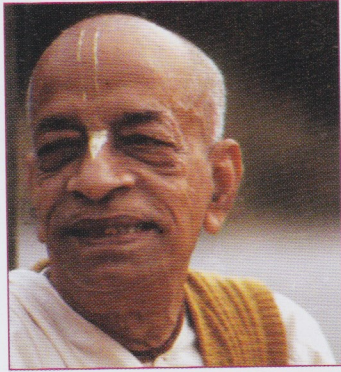
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2. HD tries to imply that Śrīla Prabhupāda's status as ISKCON's "Founder-Ācārya" somehow detracts from, or prevents, Śrīla Prabhupāda also acting as ISKCON's *dikṣā* guru. But he fails.

3. HD has therefore been trapped by his own statements into simply confirming that Śrīla Prabhupāda is ISKCON's Founder-Ācārya and *dikṣā* guru.



# Śrīla Prabhupāda Answers All Questions



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<sup>1</sup> Drums. <sup>2</sup> Cymbals.

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**Caitanya and His Sankirtana devotees. We are using mrdanga<sup>1</sup>, karatala<sup>2</sup>, that is enough. We are not musicians. We are Kṛṣṇa bhaktas. Therefore we do not stress so much importance**

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## Same relationship

"And whatever generation you are, wherever you are on the ISKCON totem pole, if you are faithful to Prabhupāda, you have the same opportunity as anyone else in any generation to know Prabhupāda, to receive his mercy and to receive his empowerment. [...] That, number one, every one of us has the same equal access to an intimate, powerful relationship with Prabhupāda. [...] So everyone has the same opportunity, exactly the same opportunity, to know Prabhupāda, to love him, to receive his empowerment, if you do your duty. Our duties are different, but the results are the same for everyone."

There are two aspects to this relationship; how Śrīla Prabhupāda relates to us, and how we relate to Śrīla Prabhupāda. HD confirms that both these aspects are identical for all members of ISKCON. Every member of ISKCON has exactly the same access and opportunity to have an intimate relationship with Śrīla Prabhupāda. And, in turn, every member of ISKCON will receive the same mercy and empowerment from Śrīla Prabhupāda. In this relationship, "the results are the same for everyone". Clearly, if the relationship is the same, and the results of this relation-

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## No distinction - 1

"And as we know from Chapter 6 of *The Nectar of Devotion*, [...] Prabhupāda translating Rūpa Goswami says that the duty of a devotee is to follow the path of the great Ācāryas under the guidance of a bona fide spiritual master. So Prabhupāda there in *The Nectar of Devotion* makes a distinction between a bona fide guru and the great Ācāryas, and Prabhupāda identified first and foremost with his role as the Founder-Ācārya."

The statement which HD references from *The Nectar of Devotion* is the following:

**"(4) following in the footsteps of great ācāryas (teachers) under the direction of the spiritual master"**

(*The Nectar of Devotion*, Chapter 6)

It is the 4th item on a list of 10 items, which begins with "accepting the shelter of the lotus feet of a bona spiritual master" and ends with "worshipping sacred trees like the banyan tree". In the next chapter, Śrīla Prabhupāda expands on the same 10 items, and the step above is explained as follows:

**"In the Skanda Purāṇa it is advised that a devotee follow the past ācāryas and saintly persons because by such following one can achieve the desired results, with no chance of lamenting or being baffled in his progress."**

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## No distinction - 2

"So Prabhupāda is my personal *dikṣā*-guru. But I think you'd be very hard pressed to find a letter from Prabhupāda presenting himself to important people saying, 'Allow me to introduce myself, I am the *dikṣā*-guru of ISKCON.' Rather he said, 'I'm the Founder-Ācārya.'"

Yes, Śrīla Prabhupāda did introduce himself as the Founder-Ācārya of ISKCON. But he *also* stated that he is the *dikṣā*-guru of ISKCON (emphases added):

**"Yes, I am the spiritual master of this institution, and all the members of the society, they're supposed to be my disciples. They follow the rules and regulations which I ask them to follow, and they are initiated by me spiritually."**

(Śrīla Prabhupāda, Interview, 12/3/1968)

**"The GBC should all be the instructor gurus. I am the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing. This is not a title, but you must actually come to this platform. This I want."**

(Śrīla Prabhupāda Letter, 4/8/1975)

Thus, the fact that Śrīla Prabhupāda is the Founder-Ācārya of ISKCON does not change the fact that he is also ISKCON's *dikṣā* guru. After all, HD admits that Śrīla Prabhupāda is his *dikṣā* guru while also being ISKCON's Founder-Ācārya. Therefore, Śrīla Prabhupāda's status as Founder-Ācārya does not prevent him from being the *dikṣā* guru for all ISKCON members.

## Honouring senior devotees

"What you have to do is simply to observe the etiquette. For example, if you are a wife, you try to honour your husband. If you are a husband, you try to honour your wife. If you're children, you honour your parents. Parents try to take care of their children. One tries to respect those who have taught you Kṛṣṇa consciousness. If someone as Prabhupāda's representative has helped you, you honour those people."

To counterbalance his effusive declaration of everyone's identical relationship with Śrīla Prabhupāda, HD states that we should honour others who may have taught us Kṛṣṇa consciousness. However, this has always been the case from the day ISKCON was founded, since many disciples of Śrīla Prabhupāda never even met him, and may have been helped in their Kṛṣṇa consciousness by others. But this need to honour senior Godbrothers did not mean that Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru for all ISKCON members needed to change, nor does it need to change now.

## Conclusion

1. HD has freely admitted that Śrīla Prabhupāda has the same relationship with all ISKCON members. But since Śrīla Prabhupāda's relationship to many ISKCON members, such as HD himself, is as *dikṣā* guru, then he must also be *dikṣā* guru for all ISKCON members.

2. HD tries to imply that Śrīla Prabhupāda's status as ISKCON's "Founder-Ācārya" somehow detracts from, or prevents, Śrīla Prabhupāda also acting as ISKCON's *dikṣā* guru. But he fails.

3. HD has therefore been trapped by his own statements into simply confirming that Śrīla Prabhupāda is ISKCON's Founder-Ācārya and *dikṣā* guru.



# Śrīla Prabhupāda's Order v. Lies

It is very easy to “prove” anything if you simply lie and fabricate evidence. Below we present some shocking case studies of how blatant lies have been used in the desperate attempt to support the idea that Śrīla Prabhupāda ordered successor gurus.

## No contradiction, just a lie

*“but then if Prabhupāda's your guru, then who's going to train you, who's going to guide you? When you have questions, just like you'll find that there are contradictions, apparent contradictions within Śrīla Prabhupāda's teachings, just like this one, that guru should be on the topmost platform, but then Prabhupāda said that, ‘You all initiate.’ He told his disciples. Does that mean that Śrīla Prabhupāda didn't know that all his disciples were ... he was unaware that they weren't all mahābhāgavatas? Does that mean, or what does it mean? That's what we're discussing. So there's one kind of apparent contradiction. There are so many.”*

**(Bhakti Vikāsa Swami/“BVKS” Lecture, 4/2/2013)**

To support the guru hoax, GBC-elected ISKCON guru **BVKS** claims:

- 1) Śrīla Prabhupāda says gurus should be on the topmost platform.
- 2) Śrīla Prabhupāda says: “You all initiate”.
- 3) Since all his disciples were not mahābhāgavatas, this is an apparent contradiction.
- 4) You need a *dikṣā* guru other than Śrīla Prabhupāda to answer questions about Śrīla Prabhupāda's “contradictions”.

The whole argument rests on BVKS's claim 2), that Śrīla Prabhupāda stated: “You all initiate”. If Śrīla Prabhupāda did not state this, then there is no “contradiction” for a successor guru to Śrīla Prabhupāda to explain. And Śrīla Prabhupāda never did state this. One can search the Bhaktivedanta Vedabase and verify that Śrīla Prabhupāda never said: “You all initiate”.

Thus, both this “quote” and the “apparent contradiction” have simply been fabricated by BVKS!

## More fabrication

*“If you want to quote Prabhupāda directly, Prabhupāda said ‘My only mistake was that I initiated so many unqualified people.’ [...] So the argument that, well, ‘Prabhupāda couldn't have wanted that because Prabhupāda, he wouldn't be such a fool as to make gurus out of people who weren't qualified.’ Well, then you could say that about Prabhupāda himself initiating, making disciples out of unqualified people.”*

**(BVKS Lecture, 2/2/2009)**

BVKS claims the objection that Śrīla Prabhupāda would not have authorized unqualified gurus is countered by claiming that Śrīla Prabhupāda initiated unqualified people. To support this theory, BVKS claims that if we “quote Prabhupāda directly”, Śrīla Prabhupāda will state: “My only mistake was that I initiated so many unqualified people”. But one can search the Bhaktivedanta Vedabase and verify that this is not a direct quote from Śrīla Prabhupāda. Thus, this is yet another Śrīla Prabhupāda “quote” that has simply been fabricated by BVKS!

## I am a liar

*“Prabhupāda's purport to Madhya-lilā, verse 130, [...] I got the original transcript of this and there are mistakes in Prabhupāda's books made by his editors, especially in the Caitanya-caritāmṛta, which was a rush job [...] because Prabhupāda dictated and the transcribers heard it and typed it and then they edited. That should be ‘It is best not to accept many disciples’ not ‘any disciples.’ One letter makes a lot of difference.”*

**(BVKS Lecture, 9/2/2009)**

BVKS claims:

- 1) He has seen the original transcript of Śrīla Prabhupāda's dictation for *Caitanya-caritāmṛta*, *Mad-*

*hya-lilā*, verse 130.

- 2) The *Caitanya-caritāmṛta* was a rush job and, therefore, the editors did not print what Śrīla Prabhupāda had dictated.

- 3) The editors incorrectly changed “many disciples” to “any disciples”.

However, a few years later, BVKS tells a different story:

*“Śrīla Prabhupāda's purport to Cc Madhya, 7.130:*

*‘One should not try to be an artificially advanced devotee, thinking, “I am a first-class devotee.” Such thinking should be avoided. It is best not to accept any disciples.’*

*In the present edition of the Vedabase, this has been changed to:*

*‘One should not try to be an artificially advanced devotee, thinking “I am a first-class devotee, so it is best not to accept any disciples.” Such thinking should be avoided.’*

*[...] I have seen the original transcript of Śrīla Prabhupāda's dictation of this section of his commentary, and it is clear that the editors at that time mistakenly rendered this part as it was first published. It is unsurprising that errors like this were made in the marathon to publish eighteen books in two months.”*

**(BVKS, 29/1/2013)**

BVKS claims, as before, that:

- 1) He has seen the original transcript of Śrīla Prabhupāda's dictation for *Caitanya-caritāmṛta*, *Madhya-lilā*, verse 130.
- 2) The *Caitanya-caritāmṛta* was a rush job and, therefore, the editors did not print what Śrīla Prabhupāda had dictated.

Only now:

- 3) The phrase “any disciples” is actually correct! One letter was not missed off from “many”. Instead, the error now is something entirely different, with a whole sentence having been moved to the wrong place.

By BVKS's own testimony, if he was telling the truth in 2009, he is lying now, and if he is telling the truth now, he was lying then! So by his own claims, he has lied at

least once. In fact, there is no evidence that either of his stories are true, since this “original transcript” of Śrīla Prabhupāda's dictation, which BVKS cannot read without lying, has never been produced.

## Fake list

Such fake claims are not restricted just to BVKS, but prevalent throughout ISKCON's leadership. This is GBC member **Badrinarayan Dāsa (“BAD”)**:

*“If Śrīla Prabhupāda had wanted Vaiṣṇavi *dikṣā* gurus as part of ISKCON's culture, why did he not put even one Vaiṣṇavi on the list of gurus he named? Even one name on that list would have made all the difference — but Śrīla Prabhupāda did not. [...] What makes me take this unpopular stance is the simple fact that Śrīla Prabhupāda did not do it. I am obliged by fidelity to what I believe he wanted.”*

**(BAD, Text PAMHO:24768239)**

BAD claims that the absence of females (“Vaiṣṇavis”) on “the list of gurus” Śrīla Prabhupāda “named”, means that Śrīla Prabhupāda did not ever want female gurus. But Śrīla Prabhupāda never named any list of gurus, male or female. One can search the Bhaktivedanta Vedabase and verify that no such list exists (a list of *ṛtviks* who would accept devotees as “initiated disciples of Śrīla Prabhupāda”, dated July 9th, 1977, does exist — but a list of gurus does not). Therefore, according to his own logic, BAD has to accept that Śrīla Prabhupāda never wanted any *dikṣā* gurus, male or female! And BAD states he is “obliged by fidelity” to accept such a conclusion.

## Conclusion

Do not accept the lies of the guru hoaxers. Check and verify all their claims with our actual source of authority, Śrīla Prabhupāda's recorded statements, and thereby remain in the “Prabhupāda-Only Paradigm” (POP).





# Lord Caitanya's Order to "Become Guru"

In the *Śrī Caitanya-caritāmṛta*, Lord Caitanya orders the *brāhmaṇa* Kūrma to "become a spiritual master" (*Madhya-lilā*, 7:128), and Śrīla Prabhupāda repeated this order to "become guru" many times. In the preceding article, we analysed how Śrīla Prabhupāda's statements following this verse (purport, *Madhya-lilā*, 7:130) have been altered. Śrīla Prabhupāda's direction that **"it is best not to accept any disciples"** has been moved to make it appear as though Śrīla Prabhupāda is actually advising that this is a direction we should *not* follow. This book change is then used to claim that this "become guru" order now applies to becoming a *dikṣā* guru and thus supports ISKCON's system of successor gurus.

However, a full analysis of Lord Caitanya's order will demonstrate that even this book change will not rescue the guru hoax. (Emphases in the following quotes have been added).

## Stay at home

In the purport to the order to "become a spiritual master", Śrīla Prabhupāda explains that this requires that one must stay at home:

**"The Kṛṣṇa consciousness movement is trying to elevate human society to the perfection of life by pursuing the method described by Śrī Caitanya Mahāprabhu in His advice to the *brāhmaṇa* Kūrma. That is, one should stay at home, chant the Hare Kṛṣṇa mantra and preach the instructions of Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*."**

(Cc, *Madhya-lilā*, 7:128, purport)

## Friends and relatives

Given that this order to "become guru" requires that one stay at home, one's preaching will consist of instructing one's family and friends:

**"One only has to follow the**

**instruction of Śrī Caitanya Mahāprabhu, chant the Hare Kṛṣṇa mahā-mantra and instruct relatives and friends in the teachings of the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*."**

(Cc, *Madhya-lilā*, 7:130, purport)

## Stay in full-time job

In addition to staying in one's location, one can also remain in one's material occupation:

**"Nor is it necessary for one to change status. One may remain a householder, a medical practitioner, an engineer or whatever. It doesn't matter."**

(Cc, *Madhya-lilā*, 7:130, purport)

## Stay householder

Śrīla Prabhupāda explains that this order to become spiritual master means that one should become an ideal householder:

**"If this principle is followed by everyone, there is no need to accept *sannyāsa*. In the next verse Śrī Caitanya Mahāprabhu advises everyone to become an ideal householder by offenselessly chanting the Hare Kṛṣṇa mantra and teaching the same principle to everyone he meets."**

(Cc, *Madhya-lilā*, 7:127, purport)

## No qualification

Śrīla Prabhupāda explains that this order from Lord Caitanya to "become guru" requires no qualification; it requires only that one repeat 3 things:

**"Therefore Caitanya Mahāprabhu ... *Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*: 'You become guru. No qualification required. Simply you repeat what Kṛṣṇa has said.' [...] Anyone can do it, even a child. (Laughs). Our Śyāmasundara's daughter. She was preaching, 'Do you know Kṛṣṇa?' [...] Even a child like Sarasvati, she can preach. [...] But these three words, that 'Kṛṣṇa is the Supreme Lord; you are servant; and chant Hare Kṛṣṇa'"**

**— *bās*, preaching complete. Very simple thing and the sublime instruction. Everyone can become guru by simply teaching these three words."**

(Śrīla Prabhupāda, Room Conversation, 26/1/1977)

## Everyone already ordered

Lord Caitanya did not even require that the *brāhmaṇa* Kūrma first become initiated before becoming a guru. And Lord Caitanya also repeated the same order to "become spiritual master" to any and every person he met, without discrimination or prerequisite:

**"While on His tour, Śrī Caitanya Mahāprabhu would spend the night at a temple or on the roadside. Whenever He accepted food from a person, He would give him the same advice He gave the *brāhmaṇa* named Kūrma."**

(Cc, *Madhya-lilā*, 7:131-32)

Thus, as Śrīla Prabhupāda explains, Lord Caitanya has already ordered everyone to become guru:

**"The Lord has ordered everyone to become a guru (Cc. *Madhya* 7.128)."**

(Cc, *Madhya-lilā*, 15:41, purport)

Therefore, in addition to no qualification, no further authorisation is required to take up this role as guru.

## Summary

This order to "become spiritual master" speaks about:

- 1) Staying at home.
- 2) Staying in one's material occupation.
- 3) Staying as a householder.
- 4) Instructing friends and relatives.
- 5) Not requiring any qualification (not even initiation), other than being able to repeat 3 things.
- 6) Everyone is already ordered.

It is so obvious that this is not an order for one to become a "good as God" *dikṣā* guru that, as we will now see, even ISKCON's leadership accepts this!

## Even GBC accepts!

a) If the GBC accepted that this order from Lord Caitanya was an order for *dikṣā* gurus, then they would call for all ISKCON Life Members and congregational supporters who preached to their families to be immediately declared ISKCON *dikṣā* gurus. But they have only called for their money!

b) Although this order to become guru requires no qualification other than the ability to state 3 things, the GBC insist that to actually become a *dikṣā* guru requires that a whole raft of at least 19 "mandatory qualifications" are satisfied. These include everything from freedom from "attachment to *kāminī-kāñcana*" (sex objects and wealth), to "knowledge and understanding of *sāstra*". (GBC Resolutions, 2010).

c) Although "everyone" has already been authorised to become such a guru (and also qualified, as long as they can repeat 3 things), the GBC insist that to be a *dikṣā* guru still requires specific authorisation from them. This has meant that after 35 years, only a very restricted group of around ten dozen men have ever been authorised to act in this capacity.

d) We have previously documented 4 ISKCON gurus — **Tamāla Kṛṣṇa Goswami, Hridayānanda Dāsa Goswami, Bhakti Charu Swami and Pārtha-Sārathi Dāsa Goswami** — admitting that this order from Lord Caitanya does not apply to *dikṣā* gurus — see here: [www.iskconirm.com/diksa](http://www.iskconirm.com/diksa)

## Conclusion

Therefore, this order to "become guru" is not an order for "as good as God" *dikṣā* gurus. Hence, even changing Śrīla Prabhupāda's books to eliminate the direction that "it is best not to accept any disciples" (which, as shown above, is actually consistent with the explanation of this order), will still not salvage the guru hoax.



# Process of Purification v. Result of Purification

The preceding article documented that one is able to take up Lord Caitanya's order to "become guru" without needing any qualification other than the ability to repeat three basic truths — Kṛṣṇa is God, you are His servant and chant Hare Kṛṣṇa. Indeed, this order to "become guru" is actually nothing more than an order to take up the very basics of Kṛṣṇa consciousness; chanting Hare Kṛṣṇa and preaching:

**"One has to become purified at home by chanting the Hare Kṛṣṇa mahā-mantra and preaching the principles enunciated by Śrī Caitanya Mahāprabhu. Thus one can become a spiritual master and be freed from the contamination of material life."**

(Cc, Madhya-līlā, 7:130, purport)

Thus, it is no surprise that Lord Caitanya orders everyone to "become guru", since everyone is supposed to chant Hare Kṛṣṇa and take up Kṛṣṇa consciousness! This act of "becoming guru" is, therefore, actually a process of purification — "one has to become purified at home" — which will lead to one becoming "freed from the contamination of material life." Hence, it can not be an order to act as if one is *already* purified and thus be worshipped "as good as God" (*sākṣād-harī*), or as a *dikṣā* guru. Being a process of purification, the "become guru" order is followed to progress in Kṛṣṇa consciousness and achieve the liberated stage of chanting offenselessly:

**"In the next verse Śrī Caitanya Mahāprabhu advises everyone to become an ideal householder by offenselessly chanting the Hare Kṛṣṇa mantra".**

(Cc, Madhya-līlā, 7:127)

A GBC statement issued on 9/3/2013 confuses the non-liberated status of a person undergoing the process of purification with the liberated results of that purification. Thus, it falsely claims that the 2 quotes analysed below state

that *dikṣā* gurus can be "strictly following" but "not yet be liberated", in a vain hope to justify their non-liberated *dikṣā* guru program.

## Liberated soul's direction

**"Consequently we have to take direction from liberated persons. (1) This Kṛṣṇa consciousness movement directly receives instructions from the Supreme Personality of Godhead via persons who are strictly following His instructions. (2) Although a follower may not be a liberated person, if he follows the supreme, liberated Personality of Godhead, his actions are naturally liberated (3) from the contamination of the material nature. Lord Caitanya therefore says: "By My order you may become a spiritual master." One can immediately become a spiritual master by having full faith in the transcendental words of the Supreme Personality of Godhead and by following His instructions (4). Materialistic men are not interested in taking directions from a liberated person [...] Because the entire world is now following the imperfect directions of conditioned souls, humanity is completely bewildered (5)."** (Śrīmad Bhāgavatam, 4:18:5)

In the quote above, for reference we have numbered and underlined the key sections. Both the beginning and end of the quote, statements (1) and (5), state that the whole purpose of the quote is to emphasise that direction must only be received from liberated, rather than conditioned souls. Consequently, the persons whom statement (2) states ISKCON is receiving directions from, must be liberated, in order for statement (2) to be consistent with the very statement that just preceded it, statement (1). These liberated persons are said to be "strictly following" the instructions of Kṛṣṇa, the Supreme Personality of Godhead.

Therefore, "strictly following" must be a characteristic of those who are liberated. Statement (3) then gives the process of purification that leads a non-liberated person to transition to becoming liberated. Thus, by following Kṛṣṇa, a non-liberated person's actions will become liberated from the "contamination of material nature". And from statement (2), we already know that when this following becomes "strict", then *all* the actions will be liberated, since such a person is liberated. Statement (4) follows on from (3), by giving such a process of purification — following Lord Caitanya's order to "become guru", which, as we saw in the last section, allows a person to also be freed from the "contamination of material life".

Hence, this quote emphasises the importance of only taking direction from those who are liberated (statements 1, 2 and 5), and gives the process by which non-liberated persons can become purified to become liberated (statements 3 and 4).

## Sādhana-siddha gurus

**"On the whole, you may know that he is not a liberated person, and therefore, he cannot initiate any person to Krishna Consciousness (1). [...] Generally the spiritual master comes from the group of such eternal associates (2) of the Lord; but anyone who follows the principles of such ever liberated persons is as good as one in the above mentioned group (3). [...] A person who is liberated acharya and guru cannot commit any mistake, but there are persons who are less qualified or not liberated (4), but still can act as guru and acharya by strictly following the disciplic succession (5)."**

(Śrīla Prabhupāda Letter, 26/4/1968)

In this quote, again the key sections have been underlined and numbered for reference. The

first statement (1), makes it clear that a *dikṣā* guru must be a liberated soul. Statement (2) refers to a *nitya-siddha* ("there are many devotees who are eternal servants of the Lord. They are specifically known as *nitya-siddha*, eternally perfect" — Cc, Madhya-līlā, 5:113). Statements (4) and (5) speak of a person who is not yet liberated, but can become liberated by "strictly following" — called a *sādhana-siddha* ("*sādhana-siddha*, perfection attained by executing devotional service according to the rules and regulations" — Cc, Ādi-līlā, 8:5). Thus, statements (4) and (5) repeat what is stated in (3), that those who follow the liberated souls (*sādhana-siddha*) can become as good as those who are already liberated (*nitya-siddha*).

Thus, this quote repeats one of the conclusions seen in the previous quote: that a non-liberated person transitions to becoming liberated by "strictly following". Hence, with the first statement (1) of the quote having established that a *dikṣā* guru must be liberated, the rest of the quote can not possibly be stating the completely contradictory non-liberated *dikṣā* guru conclusion. Rather, it merely states that *dikṣā* gurus will be liberated, whether they are *nitya-siddha* or *sādhana-siddha*.

## Conclusion

In contradiction to the GBC's claims, neither of these two quotes promotes the idea that a *dikṣā* guru who is "following strictly" is non-liberated. Rather, both quotes explicitly emphasise the opposite — the need to only follow, take direction from, and be initiated by a liberated person. Though non-liberated *dikṣā* gurus are not sanctioned by Śrīla Prabhupāda, as we have documented repeatedly elsewhere, Śrīla Prabhupāda did not authorise *any* successor *dikṣā* guru, even if liberated.



# Quotes, Notes and News (QNN)

## Most influential post-'77 Vaiṣṇava publication!

*The Final Order* ("TFO"), is the foundational document for the IRM and those who accept that Śrīla Prabhupāda is ISKCON's *dikṣā* guru. To gauge its success and influence you do not need to only take the word of those who support it. We can note that those who are opposed to this document have also attested to its huge impact. Thus, we have ISKCON leader and guru, **HH Bhakti Vikāsa Swami** ("BVKS"), declaring that:

**"The Final Order by Krishnakant Desai has been perhaps the most influential post-1977 publication in the Vaiṣṇava world."**

(BVKS, 12/1/2013)

Additionally, BVKS echoes the words of another ISKCON leader and guru, HH Jayādvaitya Swami, who had also stated that *TFO* was the "ṛtvik Bible":

**"It is the 'Bible' of Ṛtvikites, accepted by them as the final word on guru-tattva."**

(BVKS, 12/1/2013)

Desperate to counter this enormous power of *TFO*, which he has openly acknowledged, and the fact that it has been over **16** years since *TFO* was released, BVKS has now been forced to foolishly claim that he has finally found a paper which defeats *TFO*. We say foolishly, because, due to illiteracy and desperation, BVKS has endorsed a paper, "Defeat of *Ritvik-Vāda*", which actually ends up *conceding* all the key conclusions of *TFO*! This foolishness of BVKS is laid bare in the exposé titled "ISKCON's Illiteracy: A Stunning Case Study", which can be read online here: [www.iskconirm.com/illiteracy](http://www.iskconirm.com/illiteracy)

## Racial attacks continue

An email sent out in January 2013 by one Madhudviṣa Dāsa, with the subject heading "Everyone is Lying to You", stated:

**"The other, more insidious motivation, is that Krishna Kant**

**is of South Indian descent and the Indian brāhmaṇas, particularly the South Indian brāhmaṇas are very upset at Śrīla Prabhupāda and ISKCON for making westerners Vaiṣṇavas and worse still making westerners sannyāsīs and gurus. They want to stop this and have taken to supporting the ṛtvik philosophy as a way to eliminate western gurus, 'Prabhupāda did not want any of his disciples to become dikṣā gurus ever' is an idea that the Indian caste brāhmaṇas like very much..."**

Thus, those opposed to Śrīla Prabhupāda's status as ISKCON's *dikṣā* guru have come up with the following conflicting racial theories:

**1)** Jayādvaitya Swami insisting that I must be wrong in relation to the GBC due to being a "Gujarati guy" (of Western Indian origin) — please see *BTP* 34;

**2)** ISKCON Nairobi's spokesperson claiming that *BTP* opposes ISKCON's gurus due to myself being of British birth and culture — please see *BTP* 37;

**3)** And now, that I am promoting Śrīla Prabhupāda as ISKCON's only *dikṣā* guru due to being of South Indian descent!

Thus, they are unable to even settle on the *same* racial theory. We await to see which theory based on bodily considerations will be conjured up next in a desperate attempt to attack the idea that Śrīla Prabhupāda is ISKCON's *dikṣā* guru. If one could defeat the arguments presented by the IRM philosophically, then there would be no need to resort to such racial theories. And for the record, since I am *not* even of South Indian descent, clearly it is Madhudviṣa who is "lying to everyone" here! These racial theories, and other nonsense, are thoroughly debunked in the paper "Madhudviṣa is lying to you", which can be read online here: [www.iskconirm.com/lying](http://www.iskconirm.com/lying)

## Conglomeration leads to spiritual loss



The above photos illustrate some of the non-devotional activities that took place at this year's Durban, South Africa Ratha-yātrā; marching bands, different dancing displays, circus acts, etc. Indeed, no longer was Lord Kṛṣṇa in His form as Jagannātha, the Lord of the Universe, the main attraction. Rather, as can be seen from the promotional flyer for the festival, the main attraction was a pop band and a Philharmonic Orchestra:



Śrīla Prabhupāda wrote:

**"Why was Gaura-Nitai and Radha-Kṛṣṇa Deities put on the Ratha cart in Chicago? Who has sanctioned this? This is not authorized. It does not mean that we shall make Rathayatra a conglomeration. Everything should be done by proper sanction. [...] With regard to your ques-**

**tion about Bengali style kirtana and mrdanga playing, one or two styles is best. To introduce more styles is not good. It will become an encumbrance. Who is that Kṛṣṇa das Babaji who is teaching? If we introduce so much emphasis on style of kirtana, then simply imitation will go on. Devotional emotion is the main thing. If we give stress to instrument and style then attention will be diverted to the style. That will be spiritual loss."**

(Śrīla Prabhupāda Letter, 30/6/1976)

When Śrīla Prabhupāda would not even sanction putting a different deity form of Kṛṣṇa on the Ratha cart as authorised — condemning such changes to make Ratha-yātrā a "conglomeration" — it is clear that the above illustrated "conglomeration" of alternative culture and entertainment is also not authorised. Furthermore, the introduction of a "Philharmonic Orchestra" and a pop band (and KwaMashu Choir) is clearly giving emphasis to "instrument and style" over simple *kirtana*, which Śrīla Prabhupāda states above is an "encumbrance". Śrīla Prabhupāda further states that the ultimate result of such emphasis on manufactured musical entertainments will be "spiritual loss".



## BTP Interactive

### An ex-Temple President writes

“Many thanks *Prabhu*. Please accept my humble obeisances. All glories to Śrīla Prabhupāda!

The disgrace which passes for ISKCON GBC management at present is quite appalling. As temple president of Melbourne Rādhā Vallabhā Mandir for 14 years until 1990, we went through 6 GBCs all falling away for various reasons, however the most recent in the notorious line-up, Paul Burrows, a.k.a. Prabhaviṣṇu Godas<sup>3</sup>, I consider the worst as he cheated his so-called “disciples” ... (how can you have disciples when you’re not a Guru), lied over so many years about his illicit sex affairs in Bangkok, and cheated by stealing money (so-called “*daksine*”) which should have gone to Śrīla Prabhupāda and temple use, instead of making him wealthy as so many others have also done.

Then he has the hide (no-shame) to blame it on his devotional workload and tender his “resignation” after he has been exposed by his own misguided followers. He seems to be now trying to “re-advent” himself again, so I guess the cash flow must have slowed up a bit.

No question of him being allowed to resign, the GBC should have “defrocked” and excommunicated him immediately and sent him to bash the pots somewhere if he still wanted to do some service.

The sad thing about all this is that the followers of these *kaniṣṭha/madhyam*<sup>4</sup> “gurus” have to convince themselves that all these abominable discretions are part of the cheaters’ *lilā*<sup>5</sup>, because the guru is supposed to be infallible and not considered an ordinary man. Problem is most don’t study Śrīla Prabhupāda’s books or listen regularly to his lectures, but only hear from the fallible “middle-men”.

Śrīla Prabhupāda states in his

purport to *Bhagavad-gītā* 3.7 that a sincere sweeper in the street is far better than the charlatan meditator who meditates for the sake of making a living.

Your humble servant”

- **Balaram Dāsa Adhikāri, Queensland, Australia**

<sup>3</sup> “Servant of the senses”, as opposed to “Gosvāmī”, or “master of the senses”.

<sup>4</sup> Devotees on the neophyte and intermediate platforms of spiritual advancement.

<sup>5</sup> Pastimes.

#### Editor replies:

Thank you for sharing your experiences. Actually it is doubtful that such persons are even on the *kaniṣṭha* platform, because a *kaniṣṭha-adhikāri* is simply a neophyte trying to practise Kṛṣṇa consciousness, not engaging in large scale cheating! You are correct that no one reads, especially the “gurus”, and this is why we are able so regularly to expose them contradicting what Śrīla Prabhupāda teaches. Or worse, they read but reject what they read! In *BTP* 34 we detailed how Prabhaviṣṇu Dāsa/“Swami” and others like him had already undergone the biggest falldown due to unauthorisedly usurping Śrīla Prabhupāda’s position, even before they were caught engaging in illicit activities. (Please see “The Biggest Falldown”, *BTP* 34).

#### Racism and bodily consciousness in ISKCON

“I was reluctant to write this letter, but something in my conscience insisted that I must speak out. Those who seek to disobey Śrīla Prabhupāda desperately fear *BTP* because it is exposing the reality and will of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. Thus, all of *BTP*’s exposés of ISKCON’s leaders, as well as ISKCON’s death threats and physical threats against IRM devotees, have revealed the true nature of today’s ISKCON as an irrational and violent mind control cult.

However, none of these exposés has struck me as forcefully as the clearly racist attack from the “devotee” representative of ISKCON Nairobi, which was featured on page 14 of *BTP* 37 (“ISKCON’s Racial Arguments Continue”). She placed material considerations of bodily identification and fame, prestige and power above spiritual realization. She has clearly not understood the most basic fundamental teachings of the *Bhagavad-gītā*, assuming she has even read it. It is shocking that this person is positioned as being a “devotee”, and relates to other devotees by calling them a “demon”, which is not only an *aparādha*<sup>6</sup> against a Vaiṣṇava, but also an *aparādha* against Śrīla Prabhupāda and his teachings.

That lady has forgotten or is wholly unaware that Vaiṣṇava philosophical discussions must be free from personal attacks, and that such attacks are irrelevant to determining the truth of Vedic philosophy. I deeply regret to see such rascaldom performed by a pseudo-devotee in the name of Kṛṣṇa.

From the bottom of my heart, like a humble *dāsa dāsa anudāsa*<sup>7</sup> pretender before a Vaiṣṇava, I wish to personally apologise to you on behalf of that person, who is deeply deluded in the *māyā*<sup>8</sup> passion of “I” and “mine”.

Your servant”

- **Kṛṣṇapriyananda Swami, Porto Alegre, Brazil**

<sup>6</sup> Offense.

<sup>7</sup> “Servant of the servant of the servant”.

<sup>8</sup> Illusion.

“In regards to Jayādvaita Swami claiming the Editor of *BTP* Krishnakant is prone to mistakes due to just being a “Gujerati guy” (*BTP* 34, “Determining The Truth — 1: Ignorant Bodily Consciousness?”), maybe in the future the Swami’s bodily consciousness will push him to attack Lord Kṛṣṇa Himself since Śrīla Prabhupāda wrote in one letter:

“superficially or from the his-

torical point of view, *Kṛṣṇa was a Gujarati. His father was a Gujarati, but His maternal uncle’s house was in Mathurā.*”

(Śrīla Prabhupāda Letter to Vinode Patel, 22/8/1968, emphasis added)

- **Brijesh Patel, London, England**

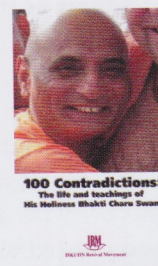
[For more evidence of the continued desperate descent into racial theories from those supporting ISKCON’s bogus guru succession, please see page 7 — Ed.]

#### Businessmen in ISKCON

“I am working with a local NGO who is fighting against the ill wishes of the current ISKCON management in Ujjain. We will be highly obliged if you provide us some material for exposing them. This will help us in removing these *baniyas* (businessmen - Ed.) from the education place of Lord Kṛṣṇa.”

- **Dr. Sachin Rai, Vikram University, Ujjain, India**

#### Editor replies:



ISKCON’s centre in Ujjain has been featured previously in *BTP* for conducting demigod worship in the temple, contrary to the instructions of Śrīla Prabhupāda. The temple is run by guru hoaxer Bhakti Charu Swami, who has himself been comprehensively exposed in our book *100 Contradictions: The life and teachings of His Holiness Bhakti Charu Swami*.

#### THE BTP EXCHANGE

“Thank you for the magazine issues I got. It was very interesting as well as informative to read them. Dear *Prabhus*, I’ve got a question that is very serious for me. I asked several ISKCON members about it,



## BTP Interactive (continued)

but nobody could answer. Maybe you will be able to answer me? It is well known that Śrīla Prabhupāda got his education in the Christian College. Was he baptized? Was he a formal Christian? Thank you very much for your work."

- Andrej Kolobov, St. Petersburg, Russia

### Editor replies:

The college Śrīla Prabhupāda attended, Scottish Church College, was run by Christians, but it provided a regular academic education. The only Christian teaching was a half-an-hour Bible class, but neither did the college try to make anyone a Christian, nor did Śrīla Prabhupāda or anyone else become a Christian:

**Śrīla Prabhupāda:** "We had all Scottish professors and one English professor. He was Mr. Warren. Otherwise, Mr. Scrimgeour, Mr. Cameron, Dr. Urquhart. We had all European professors. [...]"

**Satsvarūpa:** "Did they try to make you Christian? Like that?"

**Śrīla Prabhupāda:** "No. There was Bible class, compulsory, half an hour, from one to half past one."

**Tamāla Kṛṣṇa:** "No *Bhagavad-gītā*."

**Śrīla Prabhupāda:** "Huh? No. They used to supply yearly one Bible, very nice."

**Tamāla Kṛṣṇa:** "Free. But no one became Christian."

**Śrīla Prabhupāda:** [laughs] "No one."

(Evening Darśana, 15/2/1977, emphasis added)

"Dear Krishnakant Prabhu,

Thank you very much for your quick answer."

- Andrej Kolobov

"I recognize the trouble within the modern "ISKCON" movement, with all its problems and deviations. I also seem to be running into an endless supply of unqualified "gurus". Where on this earth might a similarly troubled soul

find space and association to serve Śrīla Prabhupāda? I first read Śrīla Prabhupāda's *Bhagavad-gītā As It Is* about 2 1/2 years ago and have since been treading the waters of *Māyā*, between this false guru and that false guru. I live in Salt Lake City, Utah. There are two temples here, but so far my interactions with them have, for the most part, proven unfruitful and distasteful. I don't know where to turn. I know Śrīla Prabhupāda lives in his books, and that Kṛṣṇa is always fulfilling our desires; my desire is for association where I feel at home in Śrīla Prabhupāda's service, free from fault finding and heavy negativity. Only two things stay solid: Śrīla Prabhupāda as the source of light and understanding, ISKCON as a source for folly. I am unsure about the Gauḍīya Maṭha camp, and hence a bit unsure of the *ṛtvik* position. I believe there is substance in setting the field for a self-effulgent *ācārya*<sup>9</sup> to emerge naturally. If there is any advice, please inform me at your earliest opportunity. Thank you for your service to Śrīla Prabhupāda. All glories to Śrīla Prabhupāda."

- Bhakta Parker Williams, Salt Lake City, USA

<sup>9</sup> Spiritual master or guru.

### Editor replies:

Now that you have subscribed to our publications, the situation will become clear to you – Śrīla Prabhupāda is the *ācārya* of ISKCON, and thus there is no need for any successor *ācāryas*, whether self-effulgent or not. Nor is there any need to take shelter of any other camps such as the Gauḍīya Maṭha. Our publications, as well as our website, [www.iskconirm.com](http://www.iskconirm.com), document this in detail. Please see page 14 for further information on self-effulgent *ācāryas*.

"I am 57 years old and remember all this. It is confusing to me. Maybe there is light in your magazine."

- Sid Henderson, Tennessee, USA

### Editor replies:

We are happy to report that BTP is indeed providing the light needed to end the confusion. And this is attested by the thousands of letters we have received from satisfied and enlightened readers.

"SHOCKED. I only came to follow Śrīla Prabhupāda's Kṛṣṇa consciousness movement 3 years ago after 30 years' search for some REAL spiritual knowledge. Now I am not so sure that's what I have found. HELP!!"

- W. John Stanley, Sussex, England

### Editor replies:

Please be assured that Śrīla Prabhupāda's teachings as presented in his books, lectures and letters do offer REAL spiritual knowledge, and your long search has indeed proven fruitful. However, the movement which he started — ISKCON — was hijacked straight after he physically departed, and thus does not represent Śrīla Prabhupāda, and we — the ISKCON Revival Movement (IRM) — are trying our best to ensure all devotees are informed of the difference between the two so that they are not cheated and misled. The publications we are sending you will explain all this in more detail.

"I have an interest in the Hare Kṛṣṇa movement but have been put off by all the bad things I have investigated on the web etc. concerning child abuse, sexual abuse, drug dealing, guns, false gurus, etc."

- Paul McBride, London, England

### Editor replies:

Thankfully, *Back To Prabhupāda* exists to completely separate and disassociate Śrīla Prabhupāda from these activities, and to establish the fact that the current movement which has engaged in these activities is not the real Hare Kṛṣṇa movement which Śrīla Prabhupāda founded.

"I want to know the complete truth clearly. I'm aspiring for *dikṣā*,<sup>10</sup> but want to clear everything before I become initiated."

- Ashish Golder, Maharashtra, India

<sup>10</sup> Initiation.

### Editor replies:

You are very wise to determine the truth before committing yourself to a spiritual path. Many persons have been saved from making a terrible mistake by reading our publications and then discovering that Śrīla Prabhupāda is the *dikṣā* guru; a fact which our publications irrefutably establish. We are sending them to you post-haste.

"I would love to be a disciple of Śrīla Prabhupāda. What you are doing is great. It is for the same reasons (fallen gurus and terrible things I would read about on the internet about ISKCON) I never wanted to join ISKCON when I was 15. Now I am 29 and I have been following the 4 regulative principles and chanting the 16 rounds Śrīla Prabhupāda asks his devotees to do.

Your servant"

- Bhakta Lee, New Jersey, USA

"Is it necessary for me to have a "living guru" intervene as is claimed? If it is necessary, how can I find such a person? I feel confused, but in my heart I want to do the right thing and I know the right thing is to accept Śrīla Prabhupāda as my initiating spiritual master."

- Joe Jernigan, Tennessee, USA

### Editor replies:

As was proven conclusively in BTP 38, Śrīla Prabhupāda is living, and thus he is the "living guru" everyone should accept. Most of Śrīla Prabhupāda's disciples never even met him, yet *they* are accepting Śrīla Prabhupāda as their "living guru", so why can't anyone else? It is ludicrous for the very same persons who are accepting Śrīla Prabhupāda as a "living guru" to then claim that we must instead accept *them* as a "living guru" because one cannot accept Śrīla Prabhupāda as a "living guru"!

So, these previous two devo-



## BTP Interactive (continued)

tees are doing the right thing in only accepting Śrīla Prabhupāda as their guru and rejecting the “living” substitutes.

“I am writing to you because I think that you are the best person in logic from my circle of friends. I need to know an answer to this. When I say God has a form, and justify it by saying that all of us have a form hence God has a form as well, that is a fallacy of composition. [...] How do we convince the impersonalist folks? Do advise. Thanks.

Your servant”

- Siva Rajan, Saint Pierre, Mauritius

### Editor replies:

The best arguments to defeat impersonalism are presented in Śrīla Prabhupāda’s books. Thus, the impersonalists should simply be given Śrīla Prabhupāda’s books and Śrīla Prabhupāda will convince them.

### THE BTP CHALLENGE

#### “Ṛtvik” means “dikṣā guru”

“Hare Kṛṣṇa, Krishnakant Prabhuh. Please accept my humble obeisances. All glories to Śrīla Prabhupāda.

Below is an argument put forward by Giri-Nayaka Dāsa that appeared on the internet:

“In May 28th conversation GBCs ask Śrīla Prabhupāda about future initiations. He says “officiating ācāryas”, ṛtvik. And then he says “he is guru” and “his disciples”. The ṛtvik’s disciples. [...] True, Śrīla Prabhupāda wanted ṛtviks, or officiating ācāryas. But not ṛtviks as you interpret. He wanted ṛtviks, who make disciples, their disciples.”

I would value your input regarding this. Many thanks”

- Jivānanda Dāsa, Durban, South Africa

### Editor replies:

1) After *The Final Order* (“TFO”) was presented to the GBC in 1996, some GBC members wrote a reply to it called *Disciple of My Disciple*.

In this reply they conceded TFO’s main point that Śrīla Prabhupāda had appointed ṛtviks to conduct initiations permanently in ISKCON. Up until that point, the GBC had insisted that Śrīla Prabhupāda had not appointed ṛtviks to conduct initiations permanently in ISKCON, claiming instead that such initiations had to be terminated on Śrīla Prabhupāda’s departure. But, in order to get around this defeat, they had then simply cheated by claiming that a “ṛtvik” is just another name for a *dikṣā* guru! Obviously if one suddenly claims that “black” means “white”, then of course one can “prove” anything!

2) Anyway, this nonsense was immediately destroyed in our reply to *Disciple of My Disciple*, called *The Final Order Still Stands*. You can read this on the IRM website by clicking on “Disciple of My Disciple” under the section, “Replies to GBC Papers”.

Thus, the argument presented here on the internet by Giri-Nayaka Dāsa is simply recycling this same nonsense which was defeated 15 years ago, that “ṛtvik” means “dikṣā guru”. Thus, these devotees on the internet are simply rehashing arguments which were already defeated long ago, and they would save themselves and everyone else a lot of time if they would all simply read the IRM’s papers at [www.iskconirm.com](http://www.iskconirm.com).

#### “Demons” should not criticise

“I pray you are in good health and healthy spirit. I had a talk with a *pūjārī*<sup>11</sup> in a temple here, and he said the IRM are demons because all they do is criticise Śrīla Prabhupāda-appointed gurus. Even if they fell down — and they risked this because they are mostly Westerners and were very much young when chosen by Śrīla Prabhupāda — we should not criticise them because they know more than us and are doing lots of works to establish

temples worldwide and preaching works.

To that, I did not know what to reply. Can you enlighten me about this please. Kind regards.

Haribol.”

- Tamal Kṛṣṇa Dāsa, Nouvelle-Decouverte, Mauritius

<sup>11</sup> Priest.

### Editor replies:

Our replies to the points made are as follows:

**“IRM are demons because all they do is criticise Śrīla Prabhupāda-appointed gurus.”**

Śrīla Prabhupāda never appointed them gurus — even the GBC accept that:

**“Actually Prabhupāda never appointed any gurus. He appointed eleven ṛtviks. He never appointed them gurus.”**

(Pyramid House, Topanga Canyon, 3/12/1980, quoted by GBC Executive Committee, *ISKCON Journal*, 1990)

**“Even if they fell down — and they risked this because they are mostly Westerners and were very much young when chosen by Śrīla Prabhupāda.”**

The issue is not that they fell down — the issue is that they are falsely claiming to be successor gurus even though Śrīla Prabhupāda did not authorise them to take up this position.

**“we should not criticise them because they know more than us and doing lots of works to establish temples worldwide and preaching works.”**

1) Well, the IRM knows more than this *pūjārī* since he falsely claims that Śrīla Prabhupāda appointed gurus, when the clear fact is that he did not — as admitted by the *pūjārī*’s own authority. Thus, according to his own rule, he should not criticise the IRM. Yet, he does criticise the IRM by calling us demons — thus contradicting his own rule that one should not criticise those who know more than oneself!

2) Śrīla Prabhupāda has not

taught that we must refrain from speaking the truth when people are stealing his position and disciples. Rather, he states that we must expose such thieves:

**“The truth should be spoken in a straightforward way, so that others will understand actually what the facts are. If a man is a thief and if people are warned that he is a thief, that is truth. Although sometimes the truth is unpalatable, one should not refrain from speaking it. Truthfulness demands that the facts be presented as they are for the benefit of others. That is the definition of truth.”**

(*Bhagavad-gītā* As It Is, 10:4-5)

The BTP Special Summary Issue establishes the truth of the IRM’s position. Therefore, to avoid not being able to reply to people — simply give them a BTP Special Summary Issue, which will enlighten them with the facts.

#### Śrīla Prabhupāda honoured by removing him as guru?

“I love and am devoted totally to our beloved Śrīla Prabhupāda. I’ve looked through your magazines which seem to harp on the same issues over and over now for over 30 years! If you are serious in honouring him then just follow his instructions ... *harināma saṅkīrtana*<sup>12</sup> and distribute his books and *prasādam*.”<sup>13</sup>

- Anavadyāṅgi Dāsi, Nevada, USA

<sup>12</sup> Congregational chanting.

<sup>13</sup> Sanctified vegetarian food.

### Editor replies:

Yes, Śrīla Prabhupāda wanted *harināma saṅkīrtana* and the distribution of his books and *prasādam*. But he did not advise that these activities should be conducted as part of a cheating religion, where:

a) Devotees are being cheated in Śrīla Prabhupāda’s name into disobeying him and allowing themselves to be denied access to him as their guru. For the



## BTP Interactive (continued)

proof, please see *BTP* Special Summary Issue.

**b)** A brand new movement is created, with top to bottom deviation in every sphere. For the proof, please see the article: "ISKCON's New Mission" (*BTP* 30).

**c)** Instead of Kṛṣṇa consciousness, a cheating deviation called "sahajiyāism" is practised. For the proof, please see the article: "Documenting the New Sahajiyā Movement" (*BTP* 38).

If these "issues" had been dealt with and resolved, then of course there would be no need to deal with them. But the reason that these issues are still being discussed, as you yourself admit, "for over 30 years", is because they have not gone away and are still to be resolved. Simply ignoring this reality and sweeping it under the carpet will not make it go away. Anyone who claims they "love" and are "devoted totally to our beloved Śrīla Prabhupāda" would support efforts to return devotees back to Śrīla Prabhupāda's lotus feet, away from such a cheating religion.

### ISKCON's Jesus!

"Thank Lord Kṛṣṇa for the IRM! I've written to you many times over the years — and think what you are doing is so, so very important for Prabhupāda.

I was directed to an article on the internet which goes on and on about how folks like me (and IRM!) have tried to turn Prabhupāda into a Jesus-like figure. It goes on to say that this is all sentimentality and goes against logical thinking and our *Sampradāya*<sup>14</sup>. Needless to say, I ran to grab my books by Prabhupāda — and also to your wonderful site. We are not crazy! We are not sentimentalists. We are disciples of the one true Guru Mahārāja for the present age: **HIS DIVINE GRACE A.C. BHAKTIVEDANTA SWAMI PRABHUPĀDA!** Why is this realization so hard — for

so many — to understand???? I hope you are well *Prabhu*. Keep up your wonderful mission. **HARE KṚṢṆA."**

- Robert Gilpin, New York, USA

<sup>14</sup> Spiritual lineage.

#### Editor replies:

Thank you for your correspondence. You are absolutely correct that we are all disciples of His Divine Grace Śrīla Prabhupāda. We have nothing to be ashamed of in revering Śrīla Prabhupāda as a "Jesus-like figure" since Śrīla Prabhupāda teaches that Jesus is still to be accepted even today as the spiritual master who is represented by some priest:

**"As soon as you read Bible, that means you are following the instruction of Lord Jesus Christ, that means you are following spiritual master [...] when you read Bible that means you are following the spiritual master represented by some priest or some clergyman in the line of Lord Jesus Christ."**

(Śrīla Prabhupāda, *Morning Walk*, 2/10/1968)

Similarly, one accepts Śrīla Prabhupāda as the spiritual master today, represented by priests (known in Sanskrit as "ṛtviks"). Thus, anyone claiming the opposite are themselves illogical, crazy sentimentalists!

"Jesus Christ is the only *dikṣā* guru of the Christians. Mohammad is the only *dikṣā* guru for the Moslems and *Jagad-guru* Śrīla Prabhupāda is the *dikṣā* guru for ISKCON devotees worldwide. QED."

- Victor Aniukwu, University of Benin, Nigeria

#### Editor replies:

Yes, your analysis is quite correct, and is even supported by an ISKCON guru hoaxer!:

**"What Jesus is to Christianity and what Muhammed is to Islam, Śrīla Prabhupāda should be that to ISKCON."**

(HH Bhakti Charu Swami, *Day 3, LA Seminar*, 'Questions and Answers', 11/6/2000)

### Śrīla Prabhupāda is the inspiration!

"I have been following the teachings of Prabhupādajī for 2 years and want to know more about his words as they inspired me personally as well professionally."

- Dr. Amit V. Rolli, Hubli, India

"All I can say is that I am happy that devotees are aware of the change taking place in ISKCON. Śrīla Prabhupāda's mission must continue, for he is the only true ĀCĀRYA for ISKCON. I think most of the present day "gurus" are not qualified and capable to step in Śrīla Prabhupāda shoes. They should stop writing books because they are not empowered to do so. *Haribol*.

Your humble servant always"

- Hariprema Dāsa, Coventry, England

#### Editor replies:

You are correct that no one should step into Śrīla Prabhupāda's shoes, nor are they empowered to do so.

"I have been a devotee for more than 30 years and I can tell the difference between now and then when I was a little girl in the movement. The link was broken a long time ago. Śrīla Prabhupāda *ki jai*."

- Leela Maharaj, Arouca, Trinidad

#### Editor replies:

The IRM exists to restore Śrīla Prabhupāda as the current link.

### IRM / BTP APPRECIATION

"Thank you so much for the *Back To Prabhupāda* magazines. I must say I was initially surprised to receive them and I am still puzzled as to how you came to my name and address. Then I realized that it could only have been the mercy of Lord Kṛṣṇa who has seen the confusion in my heart and the struggles of my *sādhana*<sup>15</sup>.

The *Back To Prabhupāda* magazines left me speechless. I read them all one after the other and afterward as if by some force sat

in the lotus posture and chanted the *mahā-mantra*.

For some while now, I have been getting the *Back To Godhead* magazine from the ISKCON organization in the US but somehow there was always this nagging feeling that something was not right. Something was off and fake about it. But I still enjoyed reading His Divine Grace Prabhupāda's books and found his wit and explanations very good.

I really like how Krishnakant has explained how the GBC in the ISKCON organization has changed from *ṛtvik* to calling themselves gurus, without authority. I will write to him soon and request the book *The Final Order*.

I pray all the time for a better, safer, upstanding life and I long to do what is right. Thank you again.

Hare Kṛṣṇa. *Haribol*."

- Bhakta Robert, Upstate Correctional Facility, New York, USA

<sup>15</sup> Spiritual practices.

"I love the magazine, and support the efforts of the IRM. I am an ex-New Vrindaban *brahmacārī*<sup>16</sup>, and *śikṣā* student of Dānāvīr Dāsa Goswami's *Bhakta* Program.

I think there is one simple fact, the GBC need to admit:

The ONLY authorized *dikṣā* initiation system ever used by Śrīla Prabhupāda IS the *ṛtvik* system. The only real challenge to be presented to GBC-ISKCON is: WHERE is the proof that Śrīla Prabhupāda ever taught the practice of, or ever authorized the system to "authorize" new initiating "*dikṣā* gurus" by a majority vote? Of course they now admit the Zonal "guru" system was not correct. But the current active system is a totally made up system, with nothing to support it.

This is the challenge I want them to answer. Thank you."

- Tim Croft, Kentucky, USA

<sup>16</sup> Celibate student. New Vrindaban is an ISKCON community.

"I have been looking for a long time for someone who could ini-



## BTP Interactive (continued)

tiate revolution and coming back to Śrīla Prabhupāda's standards. I find you, who are doing exactly that. I am totally impressed by the quantity of your work — there are so many letters and so many arguments — and by the quality of your faith and knowledge. Above all, your approach is so intelligent and scientific ... we should try to follow your example. Thank you all.

Your servant"

- **Daivi Śakti Devi Dāsi, Zagreb, Croatia**

"I read the articles about "ISKCON's Parallel World" (issues 35 and 36) — you are a source of spiritual inspiration in this path. Thank you again for your bona fide devotion to Bhaktivedanta Swami Śrīla Prabhupāda. Congratulations!"

- **Nicolas Paris, Bogotá, Colombia**

"Hare Kṛṣṇa! I accepted Śrīla Prabhupāda's teachings due to many reasons and problems about one year ago. While studying the tradition deeper I came to know the dark side of the situation. This is not the first time when I cross the line of fear in the search for truth, and I am going to accept the truth completely, as it is. There is such a lack of devotees who are not afraid of truth! I don't even hope to raise these issues among ISKCON people, but I want to know everything thoroughly and feel that there is a real movement and that there is hope. All glories to Prabhupāda!! Thank you for your help in the mission of our teacher! *Haribol*."

- **Ivan Sergeyevich Kiyashko, Moscow, Russia (translated from Russian)**

"I like how you are bringing out the truth. Thank you."

- **Ganesh Seetahal, Demerara, Guyana**

"KEEP IT UP. GOOD JOB!!"

- **R. Namrata Gowda, Bangalore, India**

"I received *The Final Order*. It is an informative book to know the reality of ISKCON which was built by the GREAT ŚRĪLA PRABHUPĀDA. I don't know how I can repay your kindness. All I can say is: THANK YOU VERY MUCH.

Your humble friend"

- **Marlon T. Denolan, Cebu, Philippines**

"Yes! It is very interesting to know the truth."

- **Bhooneswar Nunkoo, Rose Hill, Mauritius**

"I read the book *Back To Prabhupāda*. I like it very much and learn so much."

- **VK Bhandari, Jalandhar, India**

"I am thankful to you for the free distribution of *BTP* and the tireless efforts that the team of IRM is making to showing the TRUTH to the members of ISKCON and to whomever wishes to serve the mission of Śrīla Prabhupāda. Please engage me in your service and thereby in the service of Śrīla Prabhupāda."

- **Rakesh Vaiwala, Surat, India**

"*BTP* is a truly glorious magazine. It completely defeats the guru hoax in ISKCON. *BTP* reveals glorious truths. Krishnakant has amazing ability to end my doubts, he gives me clarity on whatever requires to be known. I am always amazed truly at the gems of knowledge and truth Krishnakant, the editor, presents in the pages of each issue."

- **John Byrne, Cavan, Ireland**

"Thanks for continuous enlightenment on truth."

- **Anil Kumar Patro, Gurgaon, India**

"Jolly good! Keep it up! May Lord Kṛṣṇa be with you."

- **Dr. Sideshwar Raj Saxena, London, UK**

"I like *BTP* Special Issue 2, "ISKCON's leaders in their own words", very much and it increases my power to worship correctly."

- **Akshya Bhandari, Jalandhar, India**

"It is very good to read this."

- **Karthick and Vivek R., Bangalore, India**

"Hello to all and thank you for your courage in the clarification that you bring us in your approach to promote the truth. I have met Prabhupāda in the 1970s but I have never taken a guru, because I am not at the level, but I chant every day on my *japa*. Please give us some translations in French, it will

help us. I have doubts about the creation of gurus, sort of personal intuition. I have always considered Prabhupāda as my guru, and I will stay there. Thanks again for your efforts to enlighten us. *Jaya Prabhupāda*."

- **Jeanmarie Gadonneix, Suresnes, France (Translated from French)**

"IRM is doing a good job."

- **Shiva Prasad T.P., Mysore, India**

"Please send this magazine which is very much needed to get more knowledge about Kṛṣṇa. Thanks a lot."

- **Sangham Chetram Dheeraj, Flacq, Mauritius**

"Keep up the good work."

- **Casey Clarkson, Kansas, USA**

"Hare Kṛṣṇa! THANK YOU SO MUCH! Hopefully now, the ISKCON we all know and love, by the mercy of the Supreme Lord will become re-adjusted! It's similar to the story of "The King with no clothes", make ISKCON's gurus naked — we have all been afraid for so long of openly questioning their "activities" — we know how sincere devotees have been ill-treated for daring to reveal the truth!!"

- **David Smith, Sheffield, England**

"Keep up the good work. I found *BTP* 35 very good. I especially liked page 6, "GBC's *Rtvik* Philosophy". Hare Kṛṣṇa! Your servant"

- **Prayag Dāsa, Connecticut, USA**

"It is therapeutic to read your irrefutable logic. Thank you very much! Your servant"

- **Bhakta Charles, Oregon, USA**

"Great, great work. Hare Kṛṣṇa."

- **Ramanath Dāsa, Bochum, Germany**

"*BTP* is very imperative, IRM planning to do good to devotees. I welcome this movement wholeheartedly. I wish to know the Truth."

- **V. Anil Kumar, Hubli, India**

"The youth of today need to discover the truth! We young people need to recover the message that Prabhupāda left to save the world! GBC has to be unmasked! CONGRATULATIONS to IRM."

- **Laehl Garcias, Manaus, Brazil**

"I am reading *BTP* regularly and strongly believe that revival is most required in ISKCON. We have to bring back the glory of ISKCON as it was when Śrīla Prabhupāda was here on this Earth. I believe that he is still here with us.

Now I feel that in ISKCON, *adharma*<sup>17</sup> has entered in the dress of *dharma*.<sup>18</sup> These so called "gurus" cheated His Divine Grace and all the humans on this earth. ISKCON is a PRICELESS GIFT FOR US and they (bogus gurus) destroy the glory of ISKCON. Hare Kṛṣṇa."

- **Manish Bhatt, Ahmedabad, India**

<sup>17</sup> Irreligion.

<sup>18</sup> Religion.

"I have read it and have received valuable information about Śrīla Prabhupāda's instructions and the guru hoaxers' admission of *rtvik* initiations by them, though they continue their hoax. The analysis of the statements of GBC-elected gurus is enlightening. The answers to comments is purely based on philosophy. The appreciation of IRM by previous supporters of guru hoaxers and one more original *rtvik* abandoning baseless belief regarding Śrīla Prabhupāda's tape conversation, are great achievements as a result of your victorious preaching."

- **P.S. Lal, Bangalore, India**

"You are doing a great service to the truth of the Real Guru and Founder of ISKCON.

*Jaya Śrīla Prabhupāda*. Hare Kṛṣṇa."

- **Sanna Gavino, London, UK**

"I got your Summer Issue, splendid! I wonder if there is any chance to get older issues of *Back To Prabhupāda* since this is my first magazine from IRM. It is very much interesting, to say the least. Thanks and *Haribol*!"

- **Pierre Engberg, Stockholm, Sweden**

### Editor replies:

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# Debunking The Illness Initiation Myth

On page 6 we addressed the long-standing myth that Śrīla Prabhupāda had sanctioned non-liberated *dikṣā* gurus. Through a detailed analysis, this myth was thoroughly debunked. Another much repeated myth is the idea that Śrīla Prabhupāda authorised the representational (*ṛtvik*) system of initiation only because he was ill. An example of this myth is the following recent GBC statement:

**"It is documented that on July 7, 1977, Śrīla Prabhupāda discussed how devotees who had been waiting for initiation could be initiated during his illness. At that time, Śrīla Prabhupāda named specific senior disciples who would initiate on his behalf during his illness. Two days later, the July 9 letter was written to inform devotees about the July 7 conversation and these instructions of Śrīla Prabhupāda."**

(GBC letter to Bangalore devotees, 9/3/2013)

Below we provide a detailed analysis which thoroughly debunks this myth. The quotes in the shaded boxes are from the July 7th, 1977 room conversation, with all emphases added.

## Initiation stoppage

**Tamāla Kṛṣṇa:** "We're receiving a number of letters now, and these are people who want to get initiated. So up until now, since your becoming ill, we asked them to wait. [...] I mean, one thing is that it's said that the spiritual master takes on the ... You know, he takes on the ... He has to cleanse the disciple by ... So we don't want that you should have to ... Your health is not so good, so that should not be ... That's why we've been asking everybody to wait [...] Some devotees are writing you now for second initiation, and I'm writing them to wait a while because you're not well."

**Tamāla Kṛṣṇa ("TKG") states:**

**a)** All initiations have been stopped due to the concern of TKG and other devotees over Śrīla Prabhupāda's health ("**we** don't want that you should have to").

**b)** This concern of theirs is that after the spiritual master takes disciples he has to cleanse them spiritually and Śrīla Prabhupāda's health may be adversely affected by this task ("that's **why** we've been asking everybody to wait").

## Initiations resumed

**Tamāla Kṛṣṇa:** "We're receiving a number of letters now, and these are people who want to get initiated. So up until now, since your becoming ill, we asked them to wait."  
**Śrīla Prabhupāda:** "The local, mean, senior *sannyāsis* can do that."

**Tamāla Kṛṣṇa:** "[...] So should that process be resumed, or should we...? I mean, one thing is that it's said that the spiritual master takes on the [...] That's why we've been asking everybody to wait. I just want to know if we should continue to wait some more time."

**Śrīla Prabhupāda:** "No, the senior *sannyāsis*..."

Having heard the health concern for why the initiations were stopped, Śrīla Prabhupāda immediately rejects it and asks that initiations be resumed. He wants to continue initiating, and thus does not accept that his health will not be able to take the effects of continuing to accept disciples.

## Last aspect devolved

**Tamāla Kṛṣṇa:** "That's what we were doing ... I mean, formerly we were ... the local GBC, *sannyāsis*, were chanting on their beads, and they were writing to Your Divine Grace, and you were giving a spiritual name. [...] I just want to know if we should continue to wait some more time."

**Śrīla Prabhupāda:** "No, the senior *sannyāsis* [...]"

**Tamāla Kṛṣṇa:** "So supposing someone is in America, should they simply write directly to Kīrtanānanda or Satsvarūpa?"

**Śrīla Prabhupāda:** "Nearby."

Up until this time, as explained above, the initiation system had been largely devolved to the senior *sannyāsis*, with Śrīla Prabhupāda only giving a spiritual name. Śrīla Prabhupāda states that the senior *sannyāsis* can resume the initiation system, and now give the spiritual name as well.

## Summary

1. The issue of health was only relevant to why the leaders had stopped initiations.

2. Even then the health issue was not Śrīla Prabhupāda's physical capacity to continue initiating, but the health effects from spiritually "cleansing" future disciples.

3. These health concerns were rejected and Śrīla Prabhupāda asked that initiations be resumed.

## July 9th confirmation

Thus, the July 7th conversation does *not* document, as the GBC falsely claimed, that the *ṛtvik* system was set up by Śrīla Prabhupāda only to initiate devotees "during his illness". Further, the July 9th directive, which sets out the *ṛtvik* system of initiating on Śrīla Prabhupāda's behalf, makes zero mention that the system was set up only for during Śrīla Prabhupāda's illness. Indeed, it makes no mention of Śrīla Prabhupāda's illness at all. Rather, it only states that the system is for all initiations generally — "for the purpose of performing initiations, both first initiation and second initiation". Ironically, here the GBC are defeated by their own statement. They claimed that **"the July 9 letter was written to inform devotees about the July 7 conversation and these instruc-**

**tions of Śrīla Prabhupāda."** Since the July 9th directive makes no mention of the illness theory, they have to accept, by their own reasoning, that the July 7th conversation does not either!

## Unable to perform yajña

Over 3 months later, Śrīla Prabhupāda was unable to perform a fire *yajña* for someone who had travelled all the way from New York to Māyāpur to be personally initiated by Śrīla Prabhupāda, and in response Śrīla Prabhupāda states:

**"So, deputies, Jayapātāka's name was there? [...] So I deputize him to do this at Māyāpur, and you may go with him. I stop for the time being. [...] And if by Kṛṣṇa's grace I recover from this condition, then I shall begin again, or I may not be pressed in this condition to initiate. It is not good."**

(Śrīla Prabhupāda, Room Conversation, 18/10/1977)

The "stopping" here cannot refer to the representational (*ṛtvik*) system of initiation, since:

**a)** The representational system of initiation had already been running for over 3 months and had never been stopped.

**b)** Śrīla Prabhupāda asks one of the *ṛtviks*, Jayapātāka, to perform the initiation on his behalf.

So the stopping and beginning again refer only to Śrīla Prabhupāda physically performing initiation ceremonies himself, with initiations on his behalf continuing normally.

## Conclusion

Hence, it is not that the representational initiation system was set up because of Śrīla Prabhupāda's illness. Rather, the leaders had stopped the initiations because of their concern for Śrīla Prabhupāda's health, and Śrīla Prabhupāda rejected this health concern and simply asked that initiations be immediately resumed.



# Śrīla Prabhupāda's Orders v. "Tradition"

The GBC accept that Śrīla Prabhupāda did not authorise any individual or individuals to become *dikṣā* guru in ISKCON. This is the case both for those who became the first 11 gurus in ISKCON ("The Great Guru-Hoax - Part 1") —

*"Actually Prabhupāda never appointed any gurus. He appointed eleven ṛtviks. He never appointed them gurus."*

(Tamāla Kṛṣṇa Goswami, 3/12/1980, quoted by ISKCON Journal 1990, GBC Executive Committee)

— as well as all subsequent ISKCON gurus ("The Great Guru Hoax - Part 2") —

*"Is this an outright fabrication or not? That Śrīla Prabhupāda personally detailed the procedure for increasing the number of initiating guru[s] is something we can only wish. Or falsely tell the Society he did."*

(Jayādvaita Swami email to, and accepted by, the GBC, 13/12/2003)

Hence, given this ground reality, "fixes" have been proposed to "make" *dikṣā* guru succession authorised, and thus keep the guru succession "dream" alive.

## The Gauḍīya Maṭha system

One attempt to circumvent the fact that no *dikṣā* guru authorisation exists, is to claim that historical precedence proves that no authorisation for *dikṣā* guru successors is required. Thus, it is claimed:

*"Śrīla Prabhupāda's own spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, did not order any guru successors, thereby allowing anyone who deemed themselves qualified to become dikṣā guru successors. Thus, in not ordering any guru successors, Śrīla Prabhupāda followed his own Guru Mahārāja and instituted the same "anyone who thinks they are qualified" guru successor system."*

However, it is not a fact that Śrīla Bhaktisiddhānta Sarasvatī gave no order for how succession

should take place. Rather, he gave a very specific succession order:

**"So his idea was amongst the members of GBC who would come out successful and self-ef-fulgent acarya would be automatically selected."**

(Śrīla Prabhupāda Letter, 28/4/1974)

**"His idea was "Let them manage; then whoever will be actual qualified for becoming ācārya, they will elect.""**

(Room conversation, 21/9/1973)

Thus Śrīla Bhaktisiddhānta's specific order for a successor was:

That one self-effulgent person was to be elected by the GBC.

## Śrīla Prabhupāda gave no such order

Having established what Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's succession order actually was, we can also establish that Śrīla Prabhupāda did not give the same order for ISKCON's GBC to elect a self-effulgent successor. No such order exists. Śrīla Prabhupāda stated just 5 weeks before his departure that he had given "everything in writing", so there would be no misunderstanding (emphases added):

**"I have given in writing everything, whatever you wanted—my will, my executive (?) power, everything. Disaster will happen if you cannot manage it. Hm?"**

(Room Conversation, 2/10/1977)

**"I have already given everything in writing."**

(Room Conversation, 3/10/1977)

**"They misunderstand me. Unless it is there from me in writing, there are so many things that "Prabhupada said.""**

(Śrīla Prabhupāda Letter, 2/9/1975)

**"just like in our ISKCON there are so many false things: "Prabhupada said this, Prabhupada said that."**

(Śrīla Prabhupāda Letter, 7/11/1972)

And there is no mention anywhere of Śrīla Prabhupāda asking the GBC to elect a self-effulgent

successor. Indeed, at the outset (quote from Jayādvaita Swami) we presented the GBC accepting that Śrīla Prabhupāda did not order the GBC to authorise any *dikṣā* gurus, whether self-effulgent or not. Hence, we cannot circumvent the lack of an order for guru successors by proposing we follow a historical system for which there is also no order!

Thus, we have no order for any guru successors via any system. Instead, as Śrīla Prabhupāda warned, we only have so many "false things" claiming that "Prabhupāda said this, Prabhupāda said that."

## Śrīla Prabhupāda's order

Not only did Śrīla Prabhupāda not give the same order for a GBC-elected successor as that given by his Guru Mahārāja, he specifically rejected it, stating that his "successors" would be the GBC managers themselves, rather than a guru successor elected from the GBC, as in the case of the Gauḍīya Maṭha:

**Interviewer:** "What happens when that inevitable time comes when a successor is needed?"

**Rāmeśvara:** "He is asking about the future, who will guide the Movement in the future."

**Śrīla Prabhupāda:** "They will guide. I am training them."

**Interviewer:** "Will there be one spiritual leader, though?"

**Śrīla Prabhupāda:** "No, I am training GBC, 18 all over the world." (Interview, 10/6/1976)

Thus, we have to follow the orders Śrīla Prabhupāda *did* give and not those he did *not* give. He did not order guru successors, nor did he order the successor system his Guru Mahārāja ordered. He *did* order a representational "ṛtvik" system whereby all those joining ISKCON would continue to become his initiated disciples — via the July 9th, 1977 directive. And he *did* order a GBC to simply manage this and the other systems he ordered. Unfortunately, instead of

simply implementing and managing the orders Śrīla Prabhupāda did give, most of the GBC became successor *dikṣā* gurus themselves!

## Ācāryas differ

Śrīla Prabhupāda was not obligated to order the same system for ISKCON that his Guru Mahārāja gave for the Gauḍīya Maṭha because every *ācārya* may have a different method (emphases added):

**"Every ācārya has a specific means of propagating his spiritual movement with the aim of bringing men to Kṛṣṇa consciousness. Therefore, the method of one ācārya may be different from that of another, but the ultimate goal is never neglected."**

(Śrī Caitanya-caritāmṛta, Ādi-līlā, 7.37)

**"An ācārya who comes for the service of the Lord cannot be expected to conform to a stereotype, for he must find the ways and means by which Kṛṣṇa consciousness may be spread."**

(Śrī Caitanya-caritāmṛta, Ādi-līlā, 7.31-32)

**"But the directions should be taken from scriptures. But there are many scriptures. So ācārya means, just like Gosvāmīs, they would read all the scriptures and take the essence of it and give it to his disciples that, "You act like this." Because he knows what to give, how to manipulate, so that his ekāntataḥ śreyas will be achieved. Ultimate goal. Therefore the ācārya knows how to adjust things, at the same time keep pace with the spiritual interest. That is ācārya. It is not that the same thing to be applied everywhere."**

(Śrīla Prabhupāda Lecture, 20/2/1973)

This is why our authority cannot be historical precedent, or tradition, or the orders of previous *ācāryas*, but only the recorded orders of our *ācārya*, Śrīla Prabhupāda — and thereby remain in the "Prabhupāda-Only Paradigm" (POP).



# Śrīla Prabhupāda's Orders v. Dreams

As we saw on the previous page, the lack of authorisation for *dikṣā* guru successors cannot be circumvented by claiming no authorisation at all is required. Hence, another “fix” is proposed.

## Receiving orders through dreams

Acknowledging both that authorisation from Śrīla Prabhupāda for *dikṣā* guru succession is required, and that no such authorisation exists, it has been proposed that Śrīla Prabhupāda may directly appear to a guru aspirant in a dream and “order” him to become his guru successor. And again, historical precedence is claimed to support this theory, in that there have been instances in scripture of the *ācāryas* receiving instructions through dreams.

There is a great irony in this proposal. Śrīla Prabhupāda's physical absence is normally used as the very reason for why guru succession needs to occur in the first place, due to the guru needing to be “living” so that *parikṣā* (mutual examination between guru and disciple), and *paripraśna* (inquiry from the disciple), can take place. But, amazingly, when Śrīla Prabhupāda is required to give guru succession orders, his physical absence magically becomes no impediment at all! Clearly, if Śrīla Prabhupāda is deemed able to communicate personal orders in his physical absence, there is also no bar to him performing all the functions of *dikṣā* — thus eliminating the reason put forward for why we need a successor *dikṣā* guru!

## Authorisation requires authorised method!

However, we face the same fundamental flaws with this “orders by dreams” system as in the proposal in the previous article:

1) We must follow the orders of the *ācārya* — POP — and they may or may not be exactly the

same as those issued historically. Thus, the fact that an *ācārya* may have used a certain “dream system” in the past, does not mean that the current *ācārya* will do so. We would need to examine his orders to see if he actually authorised such a system.

2) Śrīla Prabhupāda has not ordered that “dreams” will be an authorised medium via which he will issue orders in the future.

In theory, Śrīla Prabhupāda could have established any number of systems for giving orders. He could give these orders through dreams; through “channeling” them via certain devotees; or through appearing in visions, and so on. There is no limit imposed on Śrīla Prabhupāda for ordering such systems. But he never ordered that he would be guiding ISKCON through any of these methods. Rather, the only method Śrīla Prabhupāda has authorised for issuing orders to ISKCON, is *his recorded instructions* (books, letters, etc), which is the basis of POP, and they do not sanction any other method outside his own recorded instructions for receiving orders.

Just as a guru successor needs to be authorised, *how* he is authorised also needs to be authorised, otherwise it defeats the whole purpose of a guru successor needing to be authorised, if this authorisation can come via a method which itself has not been authorised! Just as we need an order to come from Śrīla Prabhupāda, we also need an order from Śrīla Prabhupāda that he will be issuing these orders in the future via dreams, or whichever method one claims is an authorised channel. Otherwise, if authorisation can come via a channel which is itself not authorised, then any channel could be deemed potent for transmitting the orders of Śrīla Prabhupāda, whether it is the “votes of the GBC”, the “wisdom of the Gauḍīya Matha *sādhus*”, “what

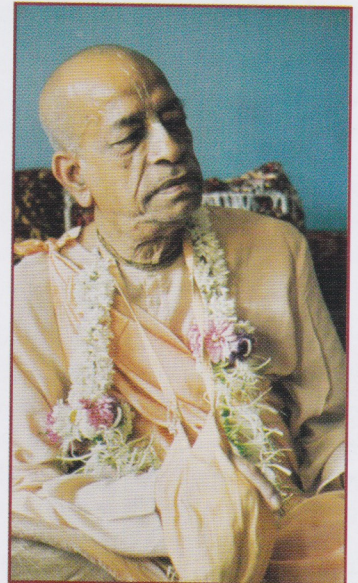
Kṛṣṇa told me in my heart”, and so on. Which would effectively obviate the need for authorisation from Śrīla Prabhupāda completely, since, in this scenario, any and every channel could be considered automatically authorised for receiving Śrīla Prabhupāda's orders.

## Not authorised

The absence of an order from Śrīla Prabhupāda directing that “dreams” will be a method through which he will issue instructions in the future is itself enough to establish that this is not a method authorised by Śrīla Prabhupāda. Additionally, we can also note that he actually condemned such a method as the means for his disciples to receive orders:

**“So far dreaming is concerned, we regard dreaming condition as another form of illusion or *maya*, only more subtle, that's all. But just like we may be serving Kṛṣṇa in our waking state and thinking about Him then, so also it is possible to dream about Kṛṣṇa and the Spiritual Master and so many things. But generally we should not take such dreaming very seriously, these are not very important matters. But if we occasionally dream of Kṛṣṇa, that is nice, that means you are making advancement in Kṛṣṇa Consciousness. But do not take such things very seriously, important business is to become conscious of Kṛṣṇa all the time by absorbing the mind, body, and words in pleasing Kṛṣṇa, [...] In this way, you will become too much busy serving Kṛṣṇa and there will be not time for feeling emotions or dreaming, that is advanced stage of spiritual perfection.”** (Śrīla Prabhupāda Letter, 9/1977, emphases added)

**“Not that one *ācārya* will say, “I have seen” — so-called *ācārya*, not real *ācārya* — “I have seen in dream.” The other day the let-**



**No successors ordered:**  
Śrīla Prabhupāda remains  
ISKCON's guru!

**ter came? He has seen, realized in dream, *nitāi-gaura rādhe-śyāma*. This is not the process. Process is the *śāstra*, authority. That is ... We have to ... Not that jugglery: “I have seen in dream. I have to become guru.” No.”**

(Śrīla Prabhupāda Lecture, 30/11/1976)

## Conclusion

Both these proposals — no order required and “order through dreams” — arise because it is argued that it is not possible for Śrīla Prabhupāda to have personally authorised all possible gurus before his departure. Thus, either such sanction is not required, or it must be done via dreams. But, Śrīla Prabhupāda could easily have allowed for such a situation by listing any number of systems or methods to enable him to provide such future sanction, if he so desired. He could have said that no authorisation is required and anyone who decides himself to become a *dikṣā* guru successor can do so. Or that he authorises the GBC to certify such guru successors. Or that he will order through dreams. And so on. **But he never did any of this.** Which means he did not sanction any guru successors at all.



# ISKCON Guru's Shameless Double Standard

A perfect example of the "dream" channel — which we debunked on the previous page — being used to justify the guru hoax, is the following statement from ISKCON GBC-elected guru hoaxer **HH Bhakti Vikāsa Swami ("BVKS")**:

**"Believe it or not, a few nights ago Śrīla Prabhupāda very mercifully came to me in a dream and instructed me to write educational and philosophical books. It was the first time His Divine Grace had given me such intimate *darśana*, yet he did not chastise me, as he would surely have done had he been displeased with my serving as a guru in his service."**

(BVKS, 3/10/2004, Text PAMHO:8817886)

BVKS claims that his nonverbal dream communication is evidence that his usurping Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru is bona fide, because Śrīla Prabhupāda did not chastise him in the dream! Though he claims such nonverbal communication with Śrīla Prabhupāda which came in his mind is bona fide, he shamelessly berates a devotee who claimed to also have had nonverbal communication with Śrīla Prabhupāda which came in his mind via Śrīla Prabhupāda's *mūrti* (sacred effigy); saying it is imagination. Instead, the guru must verbally "tell you" what to do:

**"And anyway ... and people, how, they can't get sufficient guidance because this so-called *rtvik* person, they, says ... then they want guidance, 'What should I do?' 'I don't know.' [...] 'Prabhupāda's your guru, ask Prabhupāda.' And then they go and pray to Prabhupāda and something comes in their mind, some imagination [...] so they went before Prabhupāda's *mūrti* and prayed to Prabhupāda, and Prabhupāda told that devotee, who subsequently told me, 'Prabhupāda told me to kick you in the face.' [...] So this is what you get when you, this imagination of, 'Prabhupāda's my guru.' But that's not what *śāstra* ... you have to have someone tell you, 'This is what you should do.' Personal guidance is required."**

(BVKS Lecture, 4/2/2013, emphases added)

BVKS also states that Śrīla Prabhupāda's physical absence has no bearing on whether or not he can be accepted as guru:

**"the relationship with the spiritual master is not based on physical presence. [...] There was no question of just walking up to Śrīla Prabhupāda and talking to him, nor even of getting an appointment to see him. [...] We couldn't even write to him, because we were told not to disturb him with letters. We were told simply to serve his mission and that would be our relationship with him. So we did, and I didn't feel anything lacking in my connection with Śrīla Prabhupāda. I worked for him and prayed to him, fully believing in his transcendental ability to accept and respond to my offerings. It appeared that we had never even really met, but we had. Otherwise, how could I offer myself and all my actions to Śrīla Prabhupāda, and how could he accept my offerings? We hardly met on the material platform, but we certainly did on the spiritual platform. Even though I saw very little of Śrīla Prabhupāda, he effected a total change in every aspect of my life. [...] How was all this possible with so little personal contact? [...] Spiritual relationships are not limited by material time and space. Some disciples of Śrīla Prabhupāda never even saw him at all. But their intimate relationship with him continues to sustain their lives in Kṛṣṇa consciousness."**

(BVKS, *My Memories of Śrīla Prabhupāda*, 2003, emphasis added)

Through his personal example, experiences and teachings, BVKS makes it absolutely clear that Śrīla Prabhupāda's physical presence is not relevant to whether or not Śrīla Prabhupāda can be someone's guru, since one can still receive personal guidance from him without such physical presence. However, he shamelessly berates anyone else who wishes to accept Śrīla Prabhupāda as their guru now, by claiming that this is not possible since Śrīla Prabhupāda must be physically present in order to receive personal guidance from him:

**"but then if Prabhupāda's your guru, then who's going to train you, who's going to guide you? [...] So gurus are needed for personal guidance, philosophical guidance, because even though the philosophy, the basic philosophy is very simple to understand, by the power of *māyā* we are all very expert at misunderstanding, and doubts arise [...] you have to have someone tell you, 'This is what you should do.' Personal guidance is required."**

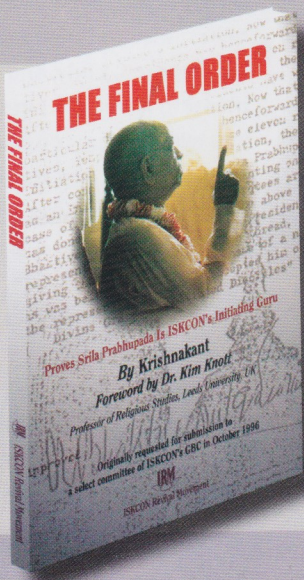
(BVKS Lecture, 4/2/2013)

In both cases, this shameless double standard is engaged in simply because BVKS wants to oppose the idea that Śrīla Prabhupāda is the guru for anyone else, so that Śrīla Prabhupāda does not compete with BVKS's own program of usurping Śrīla Prabhupāda's position as the *dikṣā* guru of ISKCON.

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With Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK